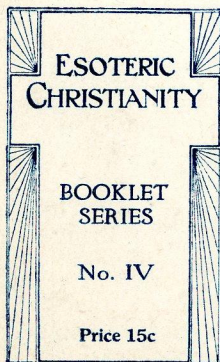


Box 10B

# HEALTH and the SPIRITUAL LIFE



by  
MAX WARDALL

# HEALTH and the SPIRITUAL LIFE

---

By MAX WARDALL

Editor "ESOTERIC CHRISTIANITY"

Author Esoteric Booklet Series

ESOTERIC FACTS OF CHRISTIANITY

THE MAJESTY OF PAIN

THE REAL SUPERMEN

---

Price 15c

Published by

"ESOTERIC CHRISTIANITY" MAGAZINE

541 New York Building

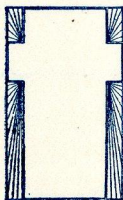
Seattle, U. S. A.

1917



## HEALTH AND THE SPIRITUAL LIFE

Spirituality is not compatible with  
disease; they have little in common.  
Health and spirituality both result  
from a harmonious adjustment of  
the self to the One Self



# Health and the Spiritual Life

---

## CHAPTER I.

Many a man is trying to do by prayer  
what can only be done by correct diet.

Rev. Talmage.



HERE are some who gain a melancholy pleasure in thinking of Jesus of Nazareth as the Man of Sorrows, and these gentle souls have, throughout the years, builded for us a pathetic caricature of that most splendid and heroic figure, but none have yet had the temerity to clothe Him with physical weakness or debility. During His years of active ministry, from the wilderness beyond Jordan to the hills of Galilee, with long nights under the stars, with poverty and famine ever at His side, He reflected withal the stalwart health and perfect poise of the Divine Archetype. His message of health has been overlooked in our search for salvation. We, too, may travel around the winding paths of Bethany to the gates of Golgotha with serene step and perfect health of mind and body if we have knowledge; but the desire and impulse to right living are half wasted if the clear light of reason does not illumine the way.

Humanity has wandered far afield in its search for



happiness and contentment. Millions have returned from that search, shattered in health of body and mind. Without that most precious possession, health, the paths that wind are long and dreary enough. There is a state of physical harmony and co-ordination attained by a few wherein all labor and achievement are effortless. Without friction or waste the marvelous machinery of the body turns with each function responding in rhythmic union to the impulses of the mind. This happy state is rare indeed, but all of us have at some time in our lives realized it to some extent. This is the Edenic or natural condition. We were each intended to derive a pure and spiritual delight with every conscious effort. This state can be attained only by living as Nature ordained.

Most of the misery of the world results from anticipated ills conjured from ill-nourished and toxic brains. An old man said "I have lived a long time and have had a great deal of trouble, most of which never happened." Have you not seen the gray, drawn face lined with the burdens of the morrow? If you could turn the searchlight upon that subject, you would find that often the anxiety was rooted in some purely physical condition, which, if corrected, would take new lines of hope and courage. One day we feel strong, confident and buoyant and the next, without apparent reason, we feel depressed and diffident. Was it life that did it or was it the violation of some obvious nat-

ural law that lowered the efficiency of the machine we were driving so that what once seemed easy has now become a veritable burden of Sisyphus, who was condemned for sins on earth to spend his life in Tartarus laboriously rolling a heavy stone up hill, only that it might roll down again. In most cases a sudden change of moods may be attributed to purely physical conditions. No one, who has not intelligently experimented with these sudden and inexplicable changes in mental states can have any idea of the extraordinary influence that seemingly small, even minute, physical acts exert upon us. A bold, fearless man can be converted into an anxious, shrinking individual through an evil diet. A timid, doubting, inefficient worker can be made self-confident and skilful by simple and natural changes in his habits of diet.

Not one in a thousand possesses a body that is faithfully recording and transmitting the mental impulses. The brain and the nervous system constitute the keyboard upon which the real man plays. He may have the genius of a Newton, the courage of a Bruno, but if his instrument be out of tune, if it is deadened by the presence of rust, corrosion and foreign substances, it cannot respond to the vibrations of the great, overbrooding consciousness. On account of the wonderful power of adaptation that appears to exist in the human body, a higher degree of efficiency is sometimes gained from the abused machine than would seem possible.



We who read this will probably average sixty per cent of physical efficiency. Our instruments are forty per cent out of tune. If for a moment we glimpsed what our full measure of perfection implied, we would realize how sodden and feeble we are, even in our most vital moments.

Why do we spend so little time in studying Nature's secrets? And why, after she has forced her revelatory laws upon us, do we refuse to obey them? Doubtless it is because most of us are gazing outward for knowledge and relief; we scan every external avenue of escape from discomfort and disease instead of looking within, where certain escape might be found through the gateway of reason, judgment and common sense.

We suffer, too, from the lack of wise leadership in this most important matter of health; when we turn to scientists and specialists, from whom we might reasonably expect direction and guidance, we find them hopelessly divided on the essential functions of life which are concerned with eating, sleeping, drinking, breathing and exercise. After ten years of vain seeking and experimentation among a variety of infallible guides and advisers, the writer concluded that each man was a law unto himself and that, at best, another could only lay down the general principles that make for health and strength. Some fundamental principles of this kind I shall have the temerity to present—but

let it first be said that my words are for those who regard the physical body as an animal entitled to the most exacting courtesy and consideration. There are some who hold the body in righteous scorn, refusing to bow and truckle to its vagaries and misdemeanors; these look upon it as a piece of encumbering baggage hung onto them until they can functionate without it. This view is not unlike that of the medieval monk who scourged, starved and abused his body, even contriving by ingenious methods to torture the fleshly thing while it slept, hoping, through such wholesome punishment, to reduce it to a point where it could not assert itself and its natural demands. After all his ingenuity had been exhausted in crushing out its supposed desires, he had at last to awaken to the lamentable discovery that the desires and passions did not have residence in the body he had been abusing, but in another—the emotional body; so it was all work and no profit. Even today, in India, we have the same type of ascetic who delights in inflicting foul atrocities upon his body.

Between this extreme and that of the sybarite, who expends his entire intellectual and material fortune in pampering and glorifying his fleshly temple, lies the happy temperate mean that makes for health, power and efficiency; the body was not intended to be either crucified or glorified; it is an animal which must be thoroughly trained. With the same gentle, thoughtful, sympathetic treatment you give your horse who



serves you, you are to train and provide for the animal body you inhabit. You would not persistently mistreat the faithful horse by goading it to the point of physical exhaustion; after a long day in the field you would not feed it on hay alone; you would give it oats and nourishing grain.

We must admit that there are some evidences of increased physiological stability among civilized peoples. The average length of life has vastly increased during the last century. The average longevity in the United States at present is 44 years. In 1785 records kept in New England showed the average life to be 35 years; in 1855 the average was 40 years. The increase in Europe, prior to the present great war was still more striking. In Switzerland, in the sixteenth century, the average was only 21 years; 25 years in the seventeenth century; 33.6 in the nineteenth. The average life all over Europe in the sixteenth century was 18 years; in 1910 it was 40. The more progressive and civilized the nation, the more startling the increase. China and India, with their crowded millions, have not shown this increase because of their failure to achieve the highest civilization. The average of these nations is not far from 25 years, while two hundred years ago it was 20 years.

But this increase in length of life among civilized nations can be attributed to less internal war and strife, enforced observance of hygienic and sanitation laws,

pure food, shortened hours of labor, scientific discoveries in causes and cures of disease, and especially in the lowering of infant mortality and in minimizing the dangers of childbirth through care and cleanliness.

And these discoveries will continue unabated and our children's children will have fairly reached a ripe maturity at three score and ten. Lourens, the famous physiologist and anatomist, points out that man is the only mammal who does not live five times as long as his growing period. He puts man's growing period at 30 years; therefore his normal span should be 150 years. But shall we, who live in this bright age, wholly fail to reap the fruits of scientific industry and investigation along these lines of progress? Can we not now, by a little discernment, ascertain the real cause of our self-destruction?

What is the matter with us, that we begin to decay as soon as we stop growing?

The truth may not be denied: *food destroys us!*

The alimentary canal is the most outraged of all human highways. There are over 5,000 men and women living in the United States today who are more than 100 years old. Statistics, carefully gathered from the life course of these people, will reveal that they did not greatly abuse the alimentary canal. Many of them violated the other laws of health and sanitation, but it appears that the men who eat rightly can disregard almost every other canon of physiological proprie-



ty. Many centenarians have smoked and drunk intoxicating liquors freely, but against the sun-bright aura of a rightly fed body even these destructive agents could not prevail.

It seems strange that so vital and obvious a thing as this should have remained so long hidden from the intelligence of man; and indeed clear-headed men have, from time to time, suggested its bearing on life. Sydney Smith wrote: "The longer I live, the more I am convinced that half the unhappiness of mankind arises from little stoppages—from a duct choked up, from food pressing in the wrong place, from a vexed duodenum or an agitated pylorus. Old friendships are destroyed by toasted cheese; and hard, sueted meat has led to suicide. Unpleasant feelings of the body produce corresponding sensations of the mind and a great scene of wretchedness is often sketched out by a morsel of indigestible and misguided food."

In the last century the great Russian scientist, Metchnikoff, after a long and ardent search for the secret of longevity, reached the conclusion that the early physical decay of the bodies of men and women was due to auto-intoxication brought about by bacteria born and bred in the alimentary canal—especially in the large intestine, where decayed and fermented matter is wont to lie. He suggested the use of some natural food which is antiseptic and which would destroy these bacteria. He commends for this purpose

the free use of buttermilk and sour milk, in which is found the lactic germ. This little germ is a powerful and aggressive foe to all other bacteria inimical to the human body; there is no doubt that this discovery is a valuable one, and that the free use of lactic germ products will greatly decrease the fermentation and growth of poisonous bacteria in the intestines. But, after all, why should we take such corrective measures to overcome evil and menacing conditions when, by the scientific preparation and combination of foods we may prevent the presence of poisonous bacteria in the human body? Prevention is better than cure, for no intestinal antiseptic, artificial or natural, can overcome the evil effects of over indulgence, or prevent ultimate disorder from wrong and improper eating. All diseases originate in incorrect diet; even hereditary tendencies are brought from latency to expression through lowered vitality and auto-intoxication brought on by wrong diet.





## CHAPTER II.

EVERYONE, who by experiment and painful growth has learned an important truth, is eager to pass it on to his needy brother, and yet in the act of passing it on he has often a sense of dismal futility. Out of a thousand to whom he discloses his precious truth many will give glad assent, but scarcely one will make any serious effort to apply that truth in a rational way to the problems of daily life. It is a fact too obvious to be gainsaid, that human beings prefer to endure often the most appalling physical suffering rather than apply themselves to the study of the laws of health and harmony. When escape lies before them with the doors wide open, they deliberately turn about and cling to their prison walls.

What is the meaning of this paradox?

The answer involves the discussion of the philosophy of pain.<sup>1</sup>

The soul craves suffering that, through its cleansing and regenerating fire, it may rise, like the phoenix of old, from the ashes of its lower nature. St. Paul said: "Suffering is a teacher unto Christ," and von Hartman correctly observes, "If there were no suffering there would be no religion."

Dr. Gibson with unerring precision has sounded the great truth:

---

1. See booklet, "Majesty of Pain," by the author.

"The whole scheme of salvation, headed and initiated by Christ and propagated by the long succession of Christian martyrs, has its root, power and unfoldment in the very possibility of pain and suffering.

"Suffering is an ever present accompaniment to birthgiving, whether it be the birth of the soul or the body; of an idea, an animal, a plant, or a human being.

"It is the truth back of the parable of the new wine—the transcendent life—in the old bottles, the impaired or used up body. Suffering is the pruning of the orchard of the heart, the weeding out of the weeds of selfishness from our Nature."

Were it not for the rescuing hand of pain, we would destroy our bodies before they had reached maturity; were it not for the lash of mental suffering we would sink into hopeless egotism and selfishness; and yet pain is nothing more than nature's saving effort to restore order, health and harmony.

Some of our friends have thought disease to be an accidental and meaningless assault upon the integrity of the body, and have thought to overcome it by drugs, fasting, mutilation, prayer and what-not; forgetting that, like any animal, the body by its very nature and constitution is able to maintain its own equilibrium, if given a chance.

The most unique method of cure, however, that the human mind has conceived, consists in the denial



of the offensive condition and a positive affirmation that harmony prevails.

We have seen, however, that pain and suffering are actual, vital facts in the great evolutionary plan and that they occur wherever there is an infraction of God's law. Therefore, to affirm that pain did not exist after an indubitable transgression, would be to deny God's plan and also His inevitable law of sequence expressed in cause and effect. We achieve nothing but confusion and darkness by denying pain, God's great agent in growth. If we wish to affirm something consonant with reason, science and intuition, let us say: "Pain and suffering exist as corrective and restoring agents in God's plan and they will endure while transgressions occur; these violations of law cease only when man's will is in accord with the Divine Will. Pain and disease exist not for me, for I know His Holy Laws and abide therein with perfect trust. For me there is everlasting health, strength and security."

The laws referred to in this rational affirmation are those which have to do with the maintenance of perfect health and harmony, such as right sleeping, eating, breathing, clothing and thinking.

Let us observe, too, that an infraction of a law of health is not cured or corrected by invoking God as our physician. Not so does Nature work. So marvelously are we constructed that neither prayer, nor invocation, nor supplication, nor magic is necessary to

restore the body to health, for within that body itself lies all sufficient healing and restorative power. To invoke God to come and heal our rheumatism brought on by wrong living would be not unlike calling the president of the United States to oil the squeaky hinges of our gate.

Not only would such an interference be contrary to the whole plan of free will designed for man, but it would rob the individual of the knowledge gained in getting back to health and harmony, and each experience in life is absolutely necessary to round out our perfect stature.

From this rather extended preamble the reader may conclude that, inasmuch as pain is a wholly respectable and accredited agent in the scheme of evolution, it were best to suffer on, and make no effort to abate its ravages. Not so. The lash of suffering is intended for the disobedient. There is no reason why we should not grow into stalwart seventy, through joy as well as pain. But the path of joy and bliss is open only to the obedient, and obedience presumes knowledge of His laws. So knowledge is what we need, practical, scientific knowledge of our bodies and their needs.

The conclusions that follow are practical and to a large extent scientific, and, subject to certain individual peculiarities, apply to the whole human race.

Let it be said that unless foods, especially starches,



are thoroughly insalivated before reaching the stomach, no permanent good can flow from the perusal and consideration of any dietetic suggestion; secondly, it does not matter how scientifically you prepare and combine your food, if you eat in excess of what the body actually requires, evil results will follow; thirdly, it is immaterial how much energy, heat and tissue-building value is represented by a given food, if your system cannot extract it, it is a waste, a clog in the machine and a detriment to physical efficiency.

There are three cardinal principles to be followed:

1. Eat each day an amount of digestible food necessary to meet and repair the waste of daily activities—no more, no less.

2. Give the body a proper proportion of starches, fruits, vegetables and proteins; all are necessary, and the proportion depends upon the nature of our daily activities.

3. Combine at the same meal only friendly foods that aid and assist each other in digestive changes.

By careful study and intelligent application of these rules one may maintain health, vigor and bodily efficiency.

Taking Rule 1 for our first consideration: "*Eat each day an amount of digestible food necessary to meet and repair the waste of daily activities.*" I recently attended a dinner function with a friend who is

a physician of eminent ability. The dinner was a table d'hôte affair, with ten courses in all—two kinds of fish and two kinds of meat. The doctor ate heartily of all the courses and then, noticing my rejection of six of the courses, at the end of the meal asked me how long I had been fasting. I assured him that I had taken more than enough of heat units to last me through an entire day. Being a reflective man, he looked thoughtful for a moment and then said: "Let us analyze the matter and see." After an analysis he reported that I had eaten enough for a normally active man working twelve hours a day, and that he had consumed enough proteid food to last two men working in a harvest field fourteen hours, and enough of carbohydrates, fats and oils for two professional men working eight hours at brain labor.

I then asked, "What are you going to do with it?" He laughed and answered, "Oh, the system will take care of it." I said, "Can it do so before much harm results from decay and fermentation?" He replied that he had enough surplus nerve force and vital energy to accomplish it. Ah, there it is! A man who has plenty of nervous energy can partially overcome this remarkable abuse; but what of the man who expends most of his energy in his work?



## CHAPTER III.

FEW realize how much vitality is used in the digestion, assimilation and excretion of food.. A normal man, eating as nature intended, would expend perhaps ten per cent. of his forces thus, but most of us require forty per cent. The result is that we have but little available energy for our work; and we experience nerve exhaustion, sleeplessness, nervous dyspepsia and kindred ailments. A man who has nothing to do but pamper his appetite might theoretically eat anything, in any amount, because he is willing to spend all his nerve substance in this form of pleasure; but the man who is spending his life in hard mental and physical labor, with occasional excursions in excesses that drain the vitality, he must *beware!*

A friend of mine is distressingly thin. I watched him eat when I knew less than I do now and I wondered, from the quantity consumed, why he did not get fat. In response to an inquiry, he replied: "It makes me thin carrying it around." He thought the remark a pleasantry; so did I, then. Now I know that he told the entire truth. I met a friend who is fleshy. I asked, "Why don't you eat less?" He replied: "I increase in weight on half rations; by eating too much, I burn up my surplus energy in elimination instead of depositing it in fat." He, also, spoke the truth; yet

if he had tried one-quarter rations, he would probably have struck his average need, and have returned to normal weight.

Men differ greatly in respect to the use made of the food that is eaten. As a well-known physician has expressed it: "In the case of the spare man, the subject burns, instantly and mercilessly every stick of fuel delivered at his door, whether or not he needs the resulting hot fire roaring within; while the fat man, miser-like, hoards the rest in vast piles, filling the house from cellar to garret."

*Rule 2. Give the body a proper proportion of starches, fruits, vegetables and proteins; all are necessary, and the proportion depends upon the nature of our daily activities.*

Starchy foods are such as:

Irish potatoes	Spaghetti
Sweet potatoes	Macaroni
Hubbard squash	Dried beans
Bread—all kinds	Dried peas
except gluten	Bananas
All cereals	Dried corn
Rice	

Non-starchy vegetables are, in part:



Beets

Summer squash

Green peas

String beans

Corn on cob

Lettuce

Celery

Watercress

Artichoke

Acid vegetables are: Tomato and rhubarb.

Proteid foods are:

Meat

Game

Fish

Eggs

Milk

Fruits are classed as:

Hyperacids, such as: Lemon, lime, grapefruit.

Acids, such as: Apple, orange, cherry.

Sub-acids, such as: Grapes, pears, peaches,

plums, prunes.

Non-acids, such as: Bananas, raisins, dates, figs.

Animals and plants do not violate this rule, except their lives are thrown in barren places where they must take what is available. Animals and plants, when deprived of proper nutriment, are subject to diseases as are men, but ruled as they are to a great extent by the divinely wise subjective consciousness which is the

living, moving, choosing consciousness within, they are able to re-establish health from Nature's medicine chest. But when man develops his objective mind or brain consciousness, he thereafter is governed to an extent by his discriminating and inductive faculties. He is no longer guided by pure instinctive reason and will to live, but by the labored processes of mental selection. Under the false and forced restraints of civilization, the reason is constantly making wrong choices, especially in the selection of foods.. He overindulges in one class of foods and starves for want of another. The result is disease and constitutional poverty. Having lost the divine guidance of the subjective mind that impels the amoeba with unerring wisdom to replenish his failing stores of vitality from appropriate sources—that dowers with cosmic sagacity all the wild creatures that people the earth—having lost this, temporarily, during the development of the inductive faculties, he gropes blindly about seeking adventitious aids to health, that at best only give a breathing spell to his perplexed and troubled organism. Uncounted millions have suffered and prematurely died from organic and functional disorders, brought about from the violation of the above rule, and uncounted millions are destined to suffer and to die from the same causes before the intelligence of man has regained, through the door of reason, that which was lost when the instinctive mind, operating with its marvelous precision



and perfection, was subordinated to the process of reason.

The growth of reason has enormously enhanced the evolution of man and its future growth will justify its infant barrenness; but, during the early stages of its unfoldment, it has brought darkness and confusion into the smoothly ordered processes of physical and moral advancement.

During the last two decades, there has been observed a steadily increasing sense of responsibility to the animal kingdom. Large bodies of the more advanced and altruistic of our race have begun to realize that the killing of animals for food involved a violation of Divine Law, one step removed from cannibalism. This sense of the mutual interdependence and solidarity of all of God's creatures first awakened in India, the home of the Aryan race of which we are a part. The ruthless slaughter of innocent animals on the sacrificial altars was there early proscribed by Buddha, the great spiritual Teacher who came to the people of India long before the Christian Era. His gentle words of reproof are gracefully sung by Edwin Arnold:

Then, craving leave, he spake  
Of life, which all can take but none can give,  
Life, which all creatures love and strive to keep,  
Wonderful, dear and pleasant unto each,  
Even unto the meanest; yea, a boon to all

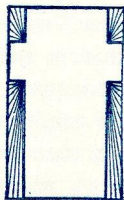
Where pity is, for pity makes the world  
Soft to the weak and noble for the strong.  
Unto the dumb lips of his flock he lent  
Sad pleading words, showing how man who prays  
For mercy to the Gods, is merciless,  
Being as God to those; albeit all life  
Is linked and kin, and what we slay have given  
Meek tribute of the milk and wool, and set  
Fast trust upon the hands which murder them.

Those who, prompted by such humane motives, have adopted the so-called vegetarian diet are often great sinners against the proper proportion rule. Most of them, actuated by high and altruistic principles, argue that abstinence is right and that the Lord will take care of the man who lives to his highest ideals. The ethic of their position is good; but the corollary is indefensible. The Lord gave us a part of Himself to think with, so that we might understand His laws. The intelligence aspect in man is a part of God's consciousness, given us that we might pierce through life's illusions and unveil the mystery of His holy laws. In a sense, God does not care what our motive is; He expects obedience to law and, when that is exacted and given, all power and plentitude are ours.

Some vegetarians, discarding the most essential ingredients from their diet, disregarding the simplest rules, stuffing themselves with starch alone until they are sodden and dispirited, call it "Fate" or resignedly



submit to the conclusion that "whom the Lord loveth He chasteneth." We may subsist on the doubtful comfort of this martyred consciousness for a time, but it is extravagant; and the world, because of our ignorance and resulting debility, is obliged to find someone else to do the work we were delegated to perform.



## CHAPTER IV.

IF we recognize that every atom in the body is a living entity, an individual consecrated to our service, we shall get a new and valuable incentive to right living. Great mystics and philosophers who have glimpsed something of our relationship to God have conceived Him as a Grand Man embracing in His body all of His material creation. This sublime figure, in proportion and design, is like the human body. We human beings are atoms in this great body. His life and intelligence pervade the body filling each unit with His vital impulses. These atoms at first know nothing of their relationship to the Grand Man, of which they are a part, nor to the other atoms in the body. They sense their own individuality and imagine they are unique expressions of life. Sometimes an aggregation of them together speak of themselves as a nation and make war upon other clusters of atoms, but all the while the tiny groups in the great body are in a state of mutiny and struggle, the mighty life of the Grand Man is pouring through them, ever tending to restore them to a state of rhythm and concern.

We bear the same relation to the atoms of our bodies that God bears to us. We are the grand cosmic man of our atoms. They do not yet know themselves as consecrated units of life designed to serve us, but



they have a dim sense of obligation and destiny. As our life and intelligence pours through the billions of tiny lives who make up our universe, they are swept into vibratory union with our thoughts and feelings. Unhappily, we are not yet, like God, filled with rhythm and co-ordinating impulses; we are sometimes violent, disruptive and discordant, and all the countless inhabitants of our solar system feel the discord and we have lamentation and disease.

Do you not sense the suggestions latent in this microcosmic ideal? Do we not have the same kinship to these atoms that God has to us? Are we not responsible to them? Must we not by holy and loving endeavor through the years bring them into divine co-ordination with our own souls? Does this throw any light upon the idea of the resurrection of the body? God keeps His solar system in order so that the countless, wheeling bodies do not collide. There will be disorder, truly, in His universe until the individuals therein have come to recognize their relationship to Him and to each other; until they lift themselves up in loyal co-operation with Him; but ever the sweep of His love, wisdom and power shall bring the warring units into ultimate harmony. We must do the same. We must set about to put our universe in order, and we must start with the individuals in our physical body.

When we appeal to our readers for more consecrated vision and spiritual concern over the matter of

health, we do but voice the intuition given to all the human race. Any one who has lived to some extent the meditative life knows how difficult it is to sense the deep relations of the spirit while the atoms and cells of the body are in discord. No one can expect to attain to the beatific vision while his body is corroded and corrupted with unhealthful humors, and we are not helped in this respect by mantras, drugs or invocations. Emerson said, "Truly, never can any advantage be taken of Nature in a trick. The spirit of the world, the great, calm presence of the Creator, comes not forth to the sorceries of opium or of wine. The sublime vision comes to the pure and simple soul in a clean and chaste body." When the body is clean, pure, balanced, harmonious, healthy and full of repose the man with the upturned face can forget its existence and soar into the Empyrean.

Every thought and act, however slight, breaks down the tissues of the body. These tissues must be replaced by appropriate materials. We replace them through the food we assimilate. If through physical and mental activity we have torn down a large amount of tissue, we feel fatigue and hunger. Active people feel hunger more keenly than do the inactive, and they must eat more and it must be the right kind of food. If one has destroyed much tissue, starch cannot replace it. Minerals, fats and oils are of no avail. Only one kind of food will do it—the proteids.



No one can subsist in good health without a sufficient supply of protein material; it is by far the most important element, because it is the tissue builder. Every cell that makes up the structure of the body has at its base a protein element. Many starch foods, substantially all of the fruits and vegetables, are almost devoid of protein material. Beans, peas and oatmeal are notable exceptions, being rich in protein, and are, therefore, especially valuable foods. It is estimated that an average man at moderately active labor, like that of a carpenter or mason, requires each day one-fifth of a pound of available protein and sufficient other food to make the food value of the whole diet 3400 calories; while a man at sedentary employment would be well nourished with one-sixth of a pound of available protein and enough fats and carbohydrates in addition to yield 2700 calories of energy.

An eminent bio-chemist is declared to have recently said: "The time is coming when you will give your grocery order in this fashion: 'Send, to 3405 South Street, 1500 calories of eatables; one-fourth protein and the rest, half carbohydrates and half fat; the whole to cost fifty cents!'"

When we have reached this point in understanding of the functional needs of the body, we shall send for the bio-chemist and not the doctor when sickness assails us.

Recognizing the insistent demand of the body for

the varied materials that are used in repairs and replacement of tissue, and especially its proteid requirement, we append hereto a chart designed by C. F. Langworth, chief of the office of Home Economics in the U. S. Department of Agriculture, showing the groupings of common food according to their characteristics.

Common foods grouped according to their characteristics. All should be represented in the diet every day:

PROTEIN RICH	STARCH RICH	FAT RICH	MINERAL AND ASH RICH	SUGAR RICH
Lean meat Poultry Fish Oysters Milk Cheese Eggs Dried legumes Nuts	Bread Crackers Macaroni Rice Cereal foods Meals Flours Candy	Fat rich Butter Cream Lard Salt pork Bacon Chocolate Oil	Spinach Peas Lettuce Potatoes Turnips Apples Oranges Berries Other vegetables Fruits, raw or cooked	Sirup Honey Jellies Dried fruits

While the paramount importance of proteid foods should be realized, it is of equal importance to remember that any excess of the amount necessary to sustain the nitrogenous balance imposes a serious hardship on the organism. In the forceful language of Professor Curtis: "The combustion of proteid within the organism yields a solid ash which must be raked down



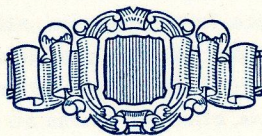
by the liver and thrown out by the kidneys. When this task gets to be over-laborious the laborers are likely to go on a strike. The grate is not then properly raked; clinkers form, and slowly the smothered fire grows dull and dies."

The foregoing estimate of proteid food required is based on the extensive and brilliant research and findings of Russell Chittenden, Professor of Physiological Chemistry at Yale. The standard proposed is far below the common practice of mankind.

The demands, of course, increase and decrease with changing activities. Each person should learn by experience what kinds of food yield him nourishment with the least discomfort and should avoid those which do not agree with him, no matter what theoretical value they may possess. Many, however, who find certain foods indigestible will, when the system is adjusted to a proper diet, find the same food wholesome and digestible. As said by Professor Atwater: "It should always be remembered that the ideal diet is that combination of foods which, while imposing the least burden on the body, supplies it with exactly sufficient material to meet its wants; and any disregard of such a standard must prevent the best development of our powers."

It is naturally impracticable to go into detail on this important subject, but anyone may, by seeking good works on nutrition and food values from the

library, supplement the principles here laid down. These suggestions, therefore, are the concentrated essentials and should be elaborated by study and experiment.





## CHAPTER V

A CAREFUL examination of the structure of the human body will convince anyone that man has substantially the same physical endowment and the same bodily needs as all other animals, yet we must have observed that animals do not appear to require the variety of foods that we do. A horse fares well enough, from infancy to old age, on two or three kinds of nutritious foods. Yet so-called civilized human beings take from fifteen to twenty kinds of aliment at each meal, and the writer recently witnessed the casual deposit of no less than thirty-one different substances into a human esophagus during a single meal. These substances included, of course, salt, pepper, mustard, baking powder, soda, sugar, nutmeg, yeast, extracts, etc., but it was an ordinary course dinner such as many of us eat every day. What justification can exist in Nature for such an extraordinary gastronomical Marathon? What would happen to the stomach of the unsophisticated horse if he were fed this combination? Do men require a wider range of food substances to supply their bodily needs than do animals? Doubtless somewhat of greater variety is required, and the brain of man with its constant activity gives rise to new demands in the way of food, but these things have been scientifically determined, and

we learn with satisfaction that the common grains supply all the requirements of the body and brain for man as well as beast. Is it possible that there is anything in our spiritual needs that calls for the ingestion of a score of more or less unfriendly substances at our daily meals? So far as we are able to determine, a simple and unadulterated diet is most conducive to the free expression of the spiritual nature. We do not know what John the Baptist might have been if he had been provided with modern food and raiment, but we do feel sure that his girdle of camels' hair and diet of locusts and wild honey did not lessen his power and inspiration, and during the stirring days that followed the Baptism, when the Master and His disciples were treading the soil of Syria, they lived on the coarsest and simplest fares, deriving from the very frugality of the diet an unperplexed and wholesome vision of human life.

Most of us are drugged and toxic, looking at life through a jaundiced mist, as one in a house with soiled smudgy windows would gaze upon a moving world outside.

Rule 3.—“*Combine at the same meal only friendly foods that aid and assist each other in digestive changes.*” This rule is of great importance, but will not be so readily assimilated; nor will you get any real assistance from the scientific writers of the day,



for apparently its supreme importance has not been realized.

Experience convinces me that, theoretically at least, the greatest freedom from digestive disturbances, putrefaction and fermentation is attained when very few articles are eaten at the same meal.

1. Never eat two starches at the same meal; they work against each other. Do not eat starch foods at more than one meal a day.

2. Never eat acid or hyperacid fruits with starch.

3. Do not eat two kinds of strong protein foods at the same meal.

4. Never eat two kinds of acid fruit at the same meal.

5. Eat as many non-starchy vegetables at a meal as desired; they may be eaten freely.

6. Nuts are strong food and easily digested when combined with vegetables, cooked or uncooked. Never use nuts as an after-thought.

7. Dr. Tilden, a noted physician of Denver, says that "thick pea and bean soups, as well as mushes soaked with milk and sugar, are dangerous foods, as they are never properly insalivated."

8. Recent experiments have demonstrated that drinking water slowly at meals is an aid to insalivation and gastric action; but the washing-down process is of course deplorable.

9. Raisins, figs and dates are valuable foods and may be eaten in any combination; they should be used to satisfy the craving for sugar and candy.

10. Milk and sugar make bad companions.

11. Milk has a dubious reputation and for adults is often undesirable. If taken, it should be sipped with a spoon and taken practically alone or with bread. Sour milk, buttermilk, curds and cottage cheese are the proper milk foods for adults.

12. Millions of peasants in Europe enjoy fine health on a diet of bread, cheese and fruit. It is an ideal combination, yielding the carbohydrates, proteins, mineral salts and fats in excellent proportions, though care should be taken to avoid the use of acid fruit with bread.

People of sedentary habits, however, should partake freely of cooked vegetables; they are valuable aids to pure blood and proper elimination. An exclusively raw food diet is, in my opinion, unscientific and wasteful. Excellent health and a high degree of efficiency can be maintained on a non-meat diet; but there must be careful planning and shrewd observation. Those who cling to fish, sea-food and fowl, believing that they have a substitute for meat, are deceiving themselves. They are meagre substitutes, as the following table bears eloquent witness:



Salt pork has a caloric value, per pound, of.....	3555.
Halibut steak .....	475.
Oysters .....	225.
Crabs .....	200.
Chicken .....	305.
Lobster .....	145.

To concisely summarize our message, we may say:

There is no higher spiritual duty and obligation than that of maintaining bodily health and efficiency. Sickness is primarily the result of ignorance and not of any specific wrong committed in the past. The body should not be pampered or abused, but treated with tender and intelligent concern.

Practically all disease arises from the abuse of the alimentary canal; good health, a clear brain and superior achievement in life are attained when our bodies are given suitable pabulum.

Man should live 150 years in good health. We begin to decay and ossify before we have matured, because of poisonous conditions engendered by vicious eating. Food properly and intelligently taken makes for comfort, health and power; haphazard eating results in fermentation, auto-intoxication and a vast brood of destructive bacteria.

Meat is not essential to perfect health, but a non-meat diet is accompanied by unusual danger unless the subject is observing, intelligent and vigilant. Every cell must be replaced by proteid foods.

A person of average activity requires from 3 to 4 ounces of proteid food each day; no more, no less.

Fruit and vegetables should be eaten in abundance.

Bread may be as much the staff of death as of life; starch excesses are fraught with grave dangers. Starch foods should not be eaten at a meal where acid fruit or another starch is taken. Essentially, starch food should be eaten but once a day and with moderation.

When we eat more than we need we must exhaust, in elimination, nervous energy which might well be better employed. To eat when tired is to invite greater fatigue. To eat when ill is to violate a law which all other animals observe.

The grace and serene guidance of Nature rest upon all who obey her laws.





## CHAPTER VI

## Exercise

IN olden days gymnastics formed an essential part of all devotional exercises and a whole hour was spent by the youth in complicated and energetic movements of the body. If spirituality ever becomes a practical, attainable ideal, instead of a fugitive one, then in that day, the seeker for the hidden God will begin his search by preparing the physical temple. The days of the dreary, swamplike religion are past; the pale, anaemic, joyless devotee must give way to the practical mystic, who seeks in robust endeavor the Unitive life. Mere animal health has no relation to that intense and vivid sense of well-being that comes to the man who has, through knowledge of natural law and the application of the laws of the higher life, brought about a correlation of the body with the soul. The rampant, irrepressible vitality of animality is only a burlesque of the deep, steady, rhythmic power and harmony that flow from the man who has a chaste and healthy body that is finely co-ordinated and adjusted to the spiritual will.

It must be clear from the preceding chapters that the physical body is not less important than the soul itself in the expression of those divine harmonies which

are the essentials of the spiritual life. The sense of awareness of God and of the primal and pervasive mystery of His love comes to the pure and strong of body and soul.

We have said that good health is utterly incompatible with random and haphazard methods of life. We have said that without a knowledge of food and its relation to our well-being we cannot hope to go far on the path of spiritual attainment.

We now assert that what has been said respecting the care of the body through correct diet applies with equal force to right exercise.

No one can be healthy in the largest and finest sense, with an abounding fullness of energy that makes for efficiency and skill, unless he takes sufficient exercise. The word sufficient here will signify for most people five miles of walking per day or its equivalent.

The unit of our physical life is the cell. The cell floats in lymph. The lymph fluid conducts the pure blood to the cell and takes away the waste matter, transporting it back to the veins. The process of injecting fresh blood around the cells is likened to the squeezing of a sponge saturated with clean water; the process of taking away the impurities is the soaking up the particles of waste by this lymph sponge. This process is continually going on in the body. But this operation requires the co-operation of the muscular system. The muscles form 41 per cent of the body.



When the muscles are not exercised, the sponge like operation of the lymph is lessened, the cells accumulate their harmful wastes and there is no cleansing river of blood to carry them off. The chemical activity and oxidation of the cells becomes less and less, and the entire body suffers in accumulated poisons, and lowered efficiency; the muscles become soft, weak and flabby. This is the sure path to ultimate invalidism.

Aside from this massage of the cells through muscular contraction and relaxation, exercise serves other useful and stimulating purposes in the economy of the body, but this function alone should bear eloquent testimony to the imperative need of regular muscular exertion.

It would not be practicable to suggest any specific exercises that would be suitable for all. We have differing needs. This much, however, is certain, that the routine labors of the ordinary man or woman engaged in sedentary occupations are entirely inadequate to keep the body in a state of perfect health. There are whole areas of muscles, especially those about the abdomen and back, that are, in the average man and woman, practically inactive and lifeless, creating a condition of internal sluggishness and nervous debility that work much injury to the health. A regular, systematic course of muscular exercise is necessary. There are a great number of these systems that have

been devised and most of them are good. Any public library will yield a number from which one may make his choice. From fifteen minutes to half an hour of these exercises combined with some walking in the open air will produce a remarkable and soul satisfying change in any person who has fallen into paths of feebleness and inertia.

In our primitive days we required no artificial incentive to muscular action. Life afforded us boundless expression. Our very lives depended upon action, but in the forced and unnatural environment of modern city life, we are obliged to find some other incentive than inexorable necessity. This incentive, for those who are seeking true spiritual attainment, may be found in the innate love of beauty, harmony and strength. A splendid, well developed body is a continual source of joy to its occupant. The close and harmonious interaction and co-ordination of all the bodily functions and their frictionless co-operation with the higher bodies gives a sense of sufficiency and power, and the body becomes a sacred shrine upon which the soul lays in serene confidence its world offering.





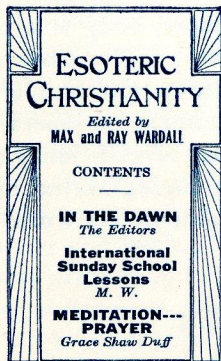
*A Magazine of the Hour*

# ESOTERIC CHRISTIANITY

Editors, Max and Ray Wardall

Business Manager, Jean Stovel

"Esoteric Christianity" is a magazine with a purpose. It seeks to encourage the study of the hidden truths of Christ's teachings, and to find a harmony between Christianity and the other great religions; and to strive for a philosophy of life, founded on a rational faith inspired by true hope, made dynamic by human love, and to realize thereby, "The Way, The Truth, The Life."

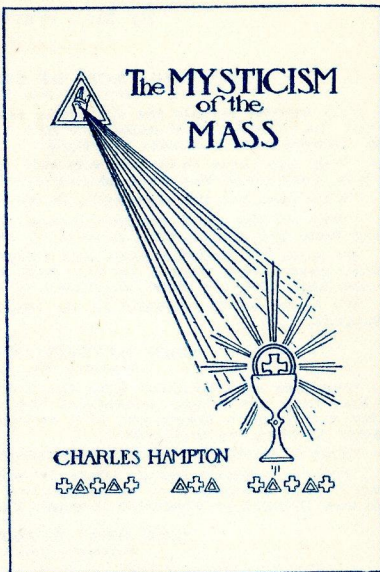


One of its most helpful features is the esoteric interpretation of "The International Sunday School Lessons" by Max Wardall. Published at 541 New York Block, Seattle, Washington. Subscription price, yearly, 75c; single copy, 10c.

A new and artistic  
64-page booklet (5½  
x 8 inches in size)

Price 25c

It is an excellent book to give to your Catholic and Episcopal friends. The edition is limited, and it would therefore be advisable to send in at once for it. Each copy contains a portrait of the author.



This brochure describes in detail the various ceremonies of the Mass and explains each from the historical, the mystic and the cosmic viewpoint. The author traces the life of Jesus from His birth to His ascension as it is symbolically recorded in the Mass; he describes how the story of the evolution of the soul and the steps on the Path are enshrined in the ceremonies and also shows that the Mass is a pictorial representation of the cosmic processes of evolution.

Published by  
"ESOTERIC CHRISTIANITY" Magazine  
541 New York Bldg.,  
Seattle, Wash., U. S. A.  
1916



## **‘ESOTERIC CHRISTIANITY’ BOOKLET SERIES**

**By Max Wardall**

### **“ESOTERIC FACTS OF CHRISTIANITY”**

Booklet No. 1.

This booklet reveals the optimistic spirit of the writer as he seeks to lift the church out of decadence into a living, vital force. He asks and answers some pertinent questions:

“Why are there three and one-half millions of people in the city of New York alone who have no church affiliations?”

“Why does not the working man go to church?”

“Why do the most progressive and thoughtful of our people turn away from the church with a sense of vague distrust and rebellion?”

He says, “If America knew and understood the real teaching that Christ gave, every church in our land would be packed from altar to vestibule with the most intelligent of our people.”

We commend this booklet to our readers for their thoughtful consideration.

**PRICE, 15c.**

### **“THE MAJESTY OF PAIN”**

Booklet No. 2.

Long has man wrestled with the problem of Pain and its setting in life; long has it been considered the arch-demon of the race, but under the author's magic pen it is reborn and clothed as the school-master to bring us to Christ.

“Pain is retributive, and compensatory, but it is also educational.”

“Pain is nature's saving effort to restore order, health and harmony.” The acceptance of its beneficence brings Eternal Peace. Read this new thought on education through Pain.

**PRICE, 10c.**

### **“THE REAL SUPERMEN”**

Booklet No. 3.

A subject of intense interest and one that is attracting the attention of the thoughtful minds of to-day, is here treated. The writer clearly shows that the acceptance of evolution necessitates the recognition of supermen; not men of might and giant intellect but men who have climbed the ladder of lives to the topmost round; men who have learned in the School of Pain that renunciation of self is the path to true greatness; sons of humanity that have given up all, that they may have all to give; the Great Helpers who stretch out hands of service and compassion to those who are climbing after.

**PRICE, 10c.**

### **“HEALTH AND THE SPIRITUAL LIFE”**

Booklet No. 4.

Just now, when all the world of thought like a mighty pendulum, is swinging from extreme to extreme, seeking with an intensity never before known, a practical, well-balanced exposition of the laws governing physical health and their relation to the spiritual life, we are glad to present these very helpful thoughts from the pen of this ready writer. Living the life brings desired results; to think Right; to eat Right; to drink Right; to breathe Right means, to be Right. Careful attention to Max Wardall's theory of proper dietetics will help solve many problems of present day ills.

**PRICE, 15c.**

**The Four Booklets, 50c.**

**Published by “ESOTERIC CHRISTIANITY” MAGAZINE**

**541 New York Block**

**Seattle, Washington**

